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Funeral Sermon,

Occasion'd by the

DEATH

Of the late Reverend

Mr. Francis Glascock,

L A T E

Minister of the **GOSPEL**

I N

L O N D O N.

By WILLIAM TONG. A

L O N D O N:

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Occasional by the

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of the Royal



LATE
JANUARY
1861
A. G. COOPER

BY THE AUTHOR

AND

THE AUTHOR'S
LITERARY
COLLECTION

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Mrs. SARAH GLASCOCK.

M A D A M,

HAD I not been unwilling to add Affliction to the Afflicted, this Sermon had never been Publish'd, notwithstanding your repeated Desires; The Argument taken from the Respect due to the Memory of your Excellent deceas'd Brother, seem'd always to me, to conclude strongly on the other side. It is impossible such a Performance as mine should contribute any thing to Mr. Glascock's Honour; and the Custom we are fallen into of Printing every Body's Funeral Sermon, has confirm'd me in my backwardness to it: It is certain it were better it should be ask'd, Why was not such a One's Funeral Sermon Printed? Than, Why it was? Your Brother's Piety, Learning and Labours, will be Remember'd, Lov'd and Honour'd, when this poor Sermon is Lost and Forgotten. The many Interruptions that I met with in Composing it at first, and

DEDICATION.

Revising it now, do but too plainly appear in the
Unevenness of the Contexture; but such as it is,
I now with all possible Respect offer it to You, I
cannot say as a Debt to your Brother's Memory,
which has no need of it, but to your own Importu-
nity. May the serious and faithful Spirit of your
good Brother, rest upon you, and his other surviving
Relations, for your Comfort, Honour and Happiness,
is the Prayer of, J. H. H. M.

Your Affectionate

Friend and Servant,

W. TONG.



A F U

A FUNERAL SERMON

On the much Lamented,

DEATH

Of the late Reverend

Mr. *Francis Glascock.*

Daniel xii. v. 13.

*But go thou thy way till the End be ; for thou
shalt rest, and stand in thy Lot at the End of
the Days.*

THESSE are the concluding Words of *Daniel's Prophecy*, a Book that may be properly call'd, *The Apocalypse or Revelation of the Old Testament.*

They are the Words of God to *Daniel* concerning himself and his own most valuable Interests. God had favour'd him with a Prophetick View of the great Events and Occurrences, in which the Church and the whole World were deeply concern'd: Such as the Coming of the

Ch. 9. the Messiah ; his being Cut off, but not for himself ; the important Consequences of his Death and Sufferings.

Ch. 10. Then he proceeds to shew him the great Revolutions
Ch. 11. there should be in the successive Empires and Monarchies
of the World, how one should Fall, and another Rise ;
and all make way for that Spiritual Kingdom which God
would set up in a sinful World.

Ch. 12. In this last Chapter the Prophecy extends its self to the
Ch. 13. final Destruction of the Enemies of the Church of God,
V. 1. the Purity that God's People should gain by their former
V. 10. Suffering, and the Peace they should enjoy afterwards ; and
V. 2. that Great Day of the Resurrection from the Dead, in
which those that sleep in the Dust of the Earth shall
awake, some to Everlasting Life, and others to Shame and
Everlasting Contempt.

The Time of these great Events is fix'd and foretold in
Prophetical Characters, which I pretend not to understand.
The Interval was to be One Thousand, Three Hundred,
ThirtyFive Days ; but from what *Æra* this was to commence,
what sort of Days these were, and consequently when
the Glorious Period shall come, are Matters of too dark
and mysterious a Nature for me to penetrate into ; I freely
leave them to those that are skilful in Scripture Predictions,
(if any such there be) or rather to the Providence of God,
which I believe will be the best Expositor of such abstruse
Texts as these are.

Daniel himself, to whom this Vision was communicated,
confesses he did not understand his own Prophecy. I heard,
says he, but I understood not ; then said I, Lord, what shall
be the End of these things ? To this Enquiry God reply'd,
Go thy way Daniel, for the Words are clos'd up and seal'd till the
time of the End. That is, they are not to be fully under-
stood till they are fully accomplish'd.

Rev. 5. It ought to satisfy us, That the Lord Jesus Christ, the
V. 5. great Head of the Church, fully understands all these Things ;
he knows them for his Church's Good. The Lyon of the
Tribe of Juda, he is worthy, he has prevail'd to open the Book
of God's Counsels, and to loose the Seals thereof. He under-
stands

stands the Divine Decrees, for he was eternally consulted in every thing, as the Wisdom of the Father, *the Counsellor*, Isai. 9. 6. and he is entrusted with the Execution and Accomplishment of them. Christ will see to it, that all the Turnings and Overturnings of Persons and things in the World, shall promote his own Honour and his Peoples Advantage.

The Book of God's Counsels, and the Administration of his Government are in a good Hand, for they are in the Hand of Christ; he is Head over all Things to the Church; he enter'd upon this Office more solemnly at his Ascension into Heaven, when, according to *Daniel's Vision*, *One like the Son of Man came with the Clouds of Heaven to the Ancient of Days, and there was given unto him Dominion, 13, 14. and Glory, and a Kingdom, that all People, Nations and Languages should serve him.* Dan. 7. v.

A modest Enquiry into the Prophetical part of Scripture, is not inconsistent with our dutiful Acquiescence in the Divine Administration. *Daniel* was griev'd that Matters were not more clear to him; he would have been glad to have understood more distinctly both the Events themselves, and their Times and Seasons. There is a useful Study of Scripture Revelation; and when accompany'd with Humility, Prayer, and Zeal for God's Glory, may sometimes let a Man into a clearer discerning of the Schemes of Prophecy in the more general and important Parts thereof, and thereby promote both his Holiness and Comfort.

But for the full and certain Knowledge of all particular Revelations, and the Periods assign'd to them, we must be content to stay till the End shall come; and then the Curtain, under which Providence now conceals its imperfect Work, shall be drawn aside, and the finish'd Piece shall then appear in all its Beauty.

My Design is not to compare that Excellent Person, whose Death we lament this Day, with the Prophet *Daniel*: He never pretended either to the same Spirit of Prophecy, or the same Measures of Holiness. Yet surely Mr. *Glascock*, in his Station, was *vir desideriorum*, a Man worthy to be belov'd,

belov'd, and was lov'd most by those that knew him best. He had a more than ordinary Zeal for the Glory of God, the Prevalency of the Gospel, and the Downfall of Anti-christ. He had a strong and penetrating Judgment, great Acquaintance with the Scriptures, and a steady Belief of their Divine Authority; and he was hereby led to a studious Inquisitiveness into the more recondite parts of Scripture, especially this Book of *Daniel*, and the *Revelation*.

He was free indeed, and communicative of the Knowledge he had gain'd this way; but I never did observe in him an unbecoming Positiveness in his own Sentiments, much less an imperious Humour of imposing them upon others.

From these studious Enquiries, and sollicitous Concern about the State of the Church of God in future Times, God has now given him a Dismission, such as he gave to *Daniel* in the Words of the Text, *But go thy way Daniel, till the End be; for thou shalt rest, and stand in thy Lot at the end of the Days.*

His Departure from us is a great Surprize to us, tho' we have reason to believe it was none to him; few of his Friends or Brethren knew that he was Sick, and very few thought that he was dangerously Sick, till the sad News came suddenly upon us, That God had added this also to the many Breaches he has lately made upon the Dissenting Ministry of *London* and *England*.

We had hardly Time given us to lift up a Prayer for him; God would not be entreated on his behalf, and therefore lay'd Prayer out of the way, or else surely there are many in and about the City of *London*, that would not have fail'd earnestly to have wrestled with God for the Life of so Pious, so Learned, so Judicious, and so useful a Person, as he was known to be amongst us; but God has that Concern for the Honour of Prayer, that he sometimes chuses rather to prevent his People's Praying, than to deny their Prayers.

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Our Busines now is to make the best Use we can to our selves of so sad a Providence as this is, and that I would endeavour to assist you in, from the Words of the Text, *But go thou thy way Daniel, for thou shalt rest, &c.*

Where you may observe,

First, Daniel's Discharge from his present Station, Go thou thy way till the End be.

Secondly, The Assurance God gave him of future Felicity, For thou shalt rest, and stand in thy Lot at the end of the Days.

First, Daniel's Discharge from his present State and Work, But go thou thy way. Some Expositors with very little Reason chuse to understand this, as if Daniel had been hereby remanded to his Work from fruitless Curiosity, about the Times of those great Events to which his Prophecy referr'd. But the Text is plain, it is *to Rest*, and not to *Service*, that he is here remitted: And yet it must be acknowledg'd, good Men may spend too much Time, and too many Thoughts about future Events, to the culpable Neglect of present necessary Duty; but it does not appear that this was *Daniel's Case*, and therefore we need not strain the Words to such a Sense, when they plainly import a Dismission from *Service*, and not a Remand to it: And taking it thus, it will furnish us with such Considerations as these.

I. That the Death of God's Servants, is their Retirement from the present World, Go thy way, withdraw thy self; their Death is not their Annihilation, but a Retirement: But whither do they go? To what Retirement do they betake themselves?

Their Bodies retire to the Grave, a cold, but a quiet Bed, where the Wicked cease from Troubling, and where the Weary are at Rest. This Retirement, as frightful as it appears to Nature, is nothing but the Body's return to its first Principles; The

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Dust returns to the Earth as it was; it is undress'd, and lay'd down in the Lap of its Parent Earth, in sweet Security and Peace.

Their Spirits retire to God that gave them, not only to be Judg'd by him, but to Dwell with him. He that is the Father of their Spirits, secures their safe Retreat unto himself, who is their proper Center; and having in this World made the Lord their Refuge, even the most high God their Habitation, they are thereby prepar'd for an easy Remove into his more immediate Presence; they only change their Place, not their Company.

II. *The Servants of God must have their Master's Leave to retire from this World.* They presume not to dismiss themselves, but wait upon God for Leave to die; *No Man liveth to himself, and none of us dieth to himself, Rom. 14. 7.* A real Saint is devoted to God living and dying; as he could not chuse the Day of his Birth, so he will not appoint the Time of his Death, but waits for the Call of God. When good old Simeon had seen all that he desir'd to see in this World, he would not yet dismiss himself, but looks up unto God for Leave to die, *Luke 2. 29. Lord, now lettest thou thy Servant depart in Peace, according to thy Word.* A Great Man under the loss of Sight, and many other Infirmities of old Age, us'd to tell his Friends what Content and Comfort he found in this Consideration, *That in Great Families there were Waiting Servants as well as Working Servants, and the Master of the Family was Honour'd and Pleas'd by those that discharg'd their Duty in Waiting, as well as by those that were most diligent in Working.* Now, says he, tho' *I am none of God's Working Servants, I desire to be one of his Waiting Servants, ready to come when ever he shall call.*

III. The Saint's Retirement from this lower World, is only for an appointed Time, *Go thou thy way till the End be;* that is, till the end of the World, till the Prophecies be fulfill'd, till Providence has finish'd its Work, and all its Revolutions be over: This is what the People of God desire and pray for, *Job 14. 13. O that thou wouldest bide me in the Grave, that thou wouldest keep me secret until thy Wrath be past,* that thou wouldest appoint

appoint me a set Time and remember me. But when the Indignation is over-past, when God has gather'd the Nations, and poured his Fury out upon them, when all the stormy Weather and rugged Work is over, and Destruction is come to a perpetual End, then shall the retir'd Saints return to this World again, *Christ will bring them with him; as their Life is hid with Christ in God, so when Christ, who is their Life, shall appear, they also shall appear with him in Glory, Col. 3. 4.* They are now Conform'd to him in his hidden State, and they shall then be Conform'd to him in his reveal'd State.

Holy Job speaks of this with great Assurance, and ushers it in with a very solemn Preface, Job 19. 23. *O that my Words were now written, that they were printed in a Book, that they were graven with an Iron-pen and Lead, in the Rock for ever.* What is it that Job so much desir'd might be left upon perpetual Record? It was his assur'd Expectation of meeting his Lord upon this Earth at the end of the World, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh I shall see God..*

This is the Favour that God bestows upon his People in every Generation; they are sent out of the way from Trouble and Terror, the Noise and Hurry of this evil World, while God is fulfilling his Work in it; and when the Distress of Nations is at an end, then shall those that sleep in the Dust awake, and see the Mystery of God finish'd, and bear their Part in the Triumphs of that Great Day, which shall be to them a Time of refreshing from the Presence of the Lord.

And in this Respect, those that die in the Lord seem to have the Advantage of such as shall remain alive at that Day. Those which are found alive at Christ's second Coming, must be suppos'd to have some Share in the fore-running Terrors of that Great Day, *When the Sun shall be darkned, and the Moon shall not give her Light; the Stars shall fall from Heaven, and the Powers of the World shall be shaken; and then shall appear the Sign of the Son of Man in Heaven, and all the Tribes of the Earth shall mourn.* This must carry some Dread in it, even to God's own faithful People that are then alive; but all this will be

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over, before the departed Saints shall return, and they shall see the wonderful Change the World has past through, without any Impressions of Fear and Terror in themselves.

This is the Account that the Scriptures give us of the Death of the Righteous; it is their withdrawing from a troublesome World, at the Call of God, till the Indignation be over-past, *Go thy way Daniel, till the End be.*

Before I proceed to the second General Head, let me make One Reflection upon what has been already offer'd.

Is the Death of God's People their Retirement from a World of Sin and Trouble? Then surely it becomes them to be as retir'd from the World, as they can whilst they are in it. Tho' you must not leave your Stations, nor your Work, and live in Solitude all your Days, yet certainly Christians, it is your Duty, and your Wisdom, often to withdraw your selves from the Noise and Hurry of Business and Company, and to get alone and meditate upon that State to which you must e're long wholly retire. The best Preparation for this withdrawing Time, would be to make frequent Recesses from Persons and Things here below, and to acquaint your selves with God, and with your own Souls, with Death and Eternity. It will be a difficult Thing to leave this World all at once; an Heathen could observe this, *illi mors gravis incubat* — Death will be hard upon that Man that has always liv'd in the Crowd, and in Company, and has not been us'd silently to retire and converse with his own Soul. Sirs, we must die alone; Death is a solitary Thing; none of our Acquaintance will chuse to go down into the Valley of the Shadow of Death with us; and if we must die alone, it is good for us sometimes to live alone. It was a commendable Instance of Barzillai's Wisdom, that he declin'd the Offer of going to David's Court, and pertaking of the Pleasures and Honours he might there have had: He consider'd himself to be an aged, dying Man, and his own Home was a much more proper Place for him; *Sam. 2. 34, 37. How long have I to live, that I should go up with the King unto Jerusalem? Let thy Servant, I pray thee, turn back again, that I may die in my own City.* A Man had need to be at Home with himself sometime before he dies.

I now

I now come to the second Thing observ'd in the Text.

Secondly, *The Assurance that God gave unto Daniel of his future Felicity*, Thou shalt rest and stand in thy Lot at the End of the Days. This promis'd Happiness consists of Two Parts, the one nearer, the other more remote.

I. A Quiet Rest.

II. A Glorious Resurrection.

I. A Quiet Rest. *Thou shalt rest. There is a rest remaining for the People of God*, Heb. 4. 9. a rest from Labour, Sin and Sorrow. I will not run out into a long Discourse upon this Subject of the Saint's future rest; but shall here chuse rather to consider it, as the rest of a Prophet, and Minister of the Lord. *Go thy way Daniel, for thou shalt rest.*

And the Rest here promis'd is both *Privative* and *Positive*.

i. *Privative*, and so it imports an entire Freedom from all those Things, which may be suppos'd to have occasion'd any Uneasiness and Disturbance to the Mind of the Prophet whilst he liv'd. As for Instance,

i. *The afflicting Sense of those great Calamities, which by the Spirit of Prophecy he saw coming upon the World.* The Prophets of the Lord were not unconcern'd about the Matter of their own Predictions, but greatly affected with Joy or Grief according to the Nature of them; they felt something themselves of that Burthen of the Lord which they brought to others. And tho' they were not dissatisfy'd with the Divine Conduct, yet they were affected with his tremendous Judgments. When God imparted to young *Samuel* the Calamities which he was about to bring upon the People of *Israel*, and upon *Eli's* House; he did it in such a manner, as could

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could not but make deep Impressions upon the tender Spirit of the Messenger himself. 1. Sam. 3. 11. *And the Lord said unto Samuel, behold I will do a Thing in Israel, at which both the Ears of every one that heareth it shall tingle.* The Prophet Jeremiah could not deliver the sad Message of approaching Miseries to the Jewish Nation, without Pain and Sorrow in his own Mind, Chap. 4. 10. *My Bowels! My Bowels! I am Pained at my very Heart, my Heart maketh a Noise in me! I cannot hold my Peace, because thou hast heard, O my Soul! The Sound of the Trumpet, the Alarm of War, &c.* There is that Fear of God, and that Good-will to Man in the Souls of God's faithful Servants, that if they know of desolating Calamities that are coming upon any part of the World, they are pierced with a deep Sense thereof. When the Prophet Habakkuk saw the Tents of *Gath* in Affliction, and the Curtains of the Land of *Midian* Trembling, Places that one would have thought he should have had no great regard for: Yet he could not help Sympathizing with them, Chap. 3. 16. *When I heard, my Belly trembled, my Lips quivered at the Voice; Rottenness entered into my Bones and I trembled within my self, that I might rest in the Day of Trouble, &c.* Such an awful and affectionate Concern the Evangelical Prophets, the Ministers of Christ, ought to have when they denounce the Terrors of the Lord against impenitent Sinners. They should feel their Message, and deliver it with the most tender Compassions to the Souls of Men: And this is the hardest part of their Ministerial Work, and sits the heaviest upon them.

But when God has dismiss'd them from this World and their Work in it, they shall rest from this part of their present Trouble; They shall have no Views in the other World, but what will be most Pleasant and Delightful to them.

2. *Their eager Curiosity to know more fully the Times and the Methods of Divine Providence, in fulfilling the Scriptures;* this occasions some present Uneasiness to them: But from this also, they shall rest. This seems to be the very Case to which the Words of the Text refer: *Daniel had a discovery made unto him of such future Events as should be of mighty Consequence*

quence to the World, and to the Church of God, but he did not thoroughly understand it, and he was troubled about it, *Dan. 12. 8. And I heard but I understood not; then I said, O my Lord, What shall the End of these Things be.* And we find him under the like anxiety of Mind in another Case, and that was to know both the exact Period of the Jewish Captivity, and the Interval betwixt that and the coming of the Messiah, and the final Destruction of *Jerusalem*; and this put him upon earnest Prayer to God, that those great Events might be clear'd up to him; and God indulg'd him so far, as whilst he was yet speaking, to send the Angel to him to give him *Skill and Understanding*, *Chap. 9. 24.* And yet after these further Discoveries, we find him again concern'd for a more perfect Understanding in these Matters.

There is a sinful Curiosity and Carefulness for to Morrow, which human Nature is very subject to, by which Men take up their Troubles before-hand, and repeat those Afflictions frequently upon themselves, which God would have them bear but once, and make those Troubles that have no existence but in their own misgiving Fancies, to be the Cause of real Disquietude to their Minds.

And there is a more excusable Curiosity to look further into those Events that God has in some degree reveal'd; but in these Cases he that would encrease Knowledge oftentimes encreases Sorrow, and this kind of Study is a weariness both to the Flesh and Spirit; but from this the Servants of God shall rest when they withdraw from this World.

How far their Desires shall then be gratify'd, we cannot tell, some Events it is certain, are kept secret even from the Angels and Saints in Heaven, as the Day of Judgment and the End of the World: This God has lockt up in his own Breast, *Mattb. 24. 36. But of that Day and Hour knoweth no Man; nor not the Angels of Heaven, but my Father only.* And it is probable there are other Times and Seasons which the Father has put in his own Power. Acts 1. 7.

And yet I know no harm in supposing, that the Spirits of just Men made perfect, may be acquainted with the Seasons of many great Events, and the Methods by which they shall be brought

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brought about; their perfect and immediate Converse with him that holds the eternal Rolls in his Hand, and opens the Seals thereof; their Acquaintance with the Angels, which are the great Instruments of Divine Providence in the most important Revolutions. These and other Things encourage us to think, when they come to Heaven they shall not be such Strangers to the Measures of Divine Providence, as now they are.

But however that shall be, this is certain, they shall then so clearly discern the infinite Power, Wisdom and Goodness of God, that they shall be entirely satisfy'd with all his Proceedings, and shall with the greatest ease acquiesce in his most perfect Conduct: They will then plainly see how wisely, and how well God has govern'd the World ever since he made it; how he has done every thing in the fittest Time, and in the best Way; and they are assur'd he will do so to the End. Faith would teach them this Lesson now, but if it should not, Sight will teach it them perfectly hereafter.

3. *The Ardent of their Desires to see the Church of God in a flourishing, prosperous State before they dye.* This has sometimes caus'd an Uneasiness in the Minds of good Men, especially when they find that the Motions of Providence are not so swift as their Desires. Those that prefer *Jerusalem* above their chieftest Joy, cannot keep Silence, or give either God or themselves Rest, till he establish, and till he make *Jerusalem* a

Mai. 62 7. *Praise in the midst of the Earth.* It is their Duty to be importunate with God for so great a Mercy, and their Importunity sometimes rises up to a degree of Impatience; they have much ado to wait with Patience till the Decree bring forth its timely Fruit; and those that have had the clearest Views of God's promis'd Goodness, are most desirous to see it accomplish'd.

Moses would very gladly have seen *Israel* settled in the Land of Promise before he left them, and besought God for it with an Importunity that God thought fit to check him for, *Let it suffice thee, speak no more to me of this Matter*, Deut 3. 26. And he was brought at length with some difficulty to acquiesce; only desiring, that this great Work of God might appear

pear to his Servants, and his Glory to their Children, Psal. 90. 16. We are too apt to conclude all is undone that is not done in our Days; it is no easy part of Religion to rejoice in Hope, for our Hopes here are mix'd with Fears, and our Minds are often kept upon the painful Stretch betwixt them both. He that believes makes not hast, but it must be a strong Faith that keeps the Soul in perfect Peace. Our intense Desires are apt to over-run the wise and stated course of Divine Providence, and often express themselves as the Mother of Sisera, *Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots,* Judges 5. 28.

But when the Servants of God leave the World, they shall rest from this Uneasiness also; for they shall then see the far greater Glory of the Church triumphant, and shall be abundantly satisfy'd how much better it is, that they are advanc'd into the immediate Presence of God in Heaven, than that they should have stay'd to see his most glorious Appearances upon Earth. Tho' we have reason to believe the Spirits of just Men made perfect in Heaven, even there retain a just Concern for the Welfare of the Church on Earth; yet it is such a Concern as admits of no mixtures of Impatience or Discontent.

4. *The Difficulties that attend them in their serious Endeavours, to prepare themselves and others for future Events.* These add to the Uneasiness of their present State, and make this Rest the more Welcome.

It is the real Desire of God's faithful Servants, that both themselves and all they have to do with, may be prepar'd to meet their God in what way so ever he shall come unto them Living or Dying. It is one part of their Business to *make ready a People prepar'd for the Lord.* They find it difficult to get their own Hearts fitted and fix'd for the whole Will of God, for Prosperity or Adversity, for publick Mercies or publick Calamities, for Life or for Death. This requires great Diligence and great Watchfulness; and in this they labour continually, that however Matters go in the World, they may be accepted of God, and enabled to glorify him in every Condition: None but those that have try'd it, know how great and hard

Labour that is. And yet it is much encreas'd by the Obligations that lye upon them, to warn and to assist others ; this is not only a difficult, but oftentimes an ungrateful Task, Men become their Enemies because they tell them the Truth, and their faithful Admonitions are resented as Reflection and Reproach ; and their righteous Souls are vex'd with the wicked Conversation of those amongst whom they live, and with fruitless Endeavours to save a People that will not be sav'd.

It is no small addition to the Trouble of God's faithful Messengers, if they meet with unkind Treatment in the discharge of their Work, by those whose Duty it is to encourage and assist them therein ; if their Zeal to hold fast the Words that the Holy Ghost teacheth, and which holy Men of God in the foregoing Ages have constantly us'd, and their conscientious Care that in warning Sinners, *the Trumpet should not give an uncertain Sound* : If these Things become an occasion of Offence, of Shieness, and Distance, and Jealousies, with those who profess to be carrying on the same general and great Design, it heighthens Discouragements, and hinders Success on all Hands, and makes the promis'd Rest more desirable. These Things have made more than One cry out, *Quis liberabit me a rixosis istis Theologis.*

This is a very scanty and imperfect View of that Rest into which the faithful Messengers of God enter, where they retire from this evil World ; taking the Rest in a Privative Sense, a cessation and freedom from those Things that are uneasie and disquieting to them, whilst they continue here in the Discharge of their proper Work and Service. But

2. This Rest has something also Positive in it, it is not a meer Privation like that of the Beasts that perish ; but it is the Rest of Beings that do still exist, tho' in another State ; and it is the Rest of *rational Beings*, the Souls of Men, which do not only exist, but are in a State of Activity and Intelligence when separated from the Body. The Rest of the Body is a meer Privation, but we are not to think so of the Rest of the Soul ; the Body sleeps in the Dust of the Earth, but far be it from us, to dishonour

dishonour our own Natures so far, as to suppose that the Soul sleeps too when separated from the Body. It would be very strange if the Soul that never sleeps while it is in the Body, should fall asleep when it is parted from it: Do we not know when the Body is sleeping the Soul is active and busie, tho' to our Apprehensions in an irregular and confus'd way, through the present Indisposition of the Organ to which it is united. I must own if I could believe that any human Souls were capable of falling asleep at Death, I should soonest suspect those that are sunk down into those fatal Slumbers now, as to Dream of such a kind of brutal Repose in the separate State.

The Rest that remains for the Servants of God is a real positive Thing, and consists in that Acquiescence, Well-pleaseness and Delight, that their Souls shall be fill'd with in the Presence of God. Their Rest is a blessed Sabbatisme, a Sabbath-Rest, a Holy, Delighting, Praising Rest. Our Days of Spiritual Rest here, our Holy Sabbaths are not to be spent in an unactive, inglorious Sloath; nor can the Soul that spends them so, be said to rest in them: A Holy Soul never Rests so well, as when he is in the lively Exercises of Love, and Trust, and Joy, and Delight in God; Then! He finds himself Quiet and Easie. But when these gracious Acts are restrain'd and suspended, such a Sabbath is no Sabbath, no Rest to him; the Consciousness of such Omissions, and freightness of Spirit, makes the Mind unquiet and spoils its Rest.

By this we may guess at the Nature of that Rest that the Saints in Heaven enjoy; it consists in the delightful Review of what God has done for them, in bringing them to Glory, and in the delightful View and Taste of what he has there bestow'd upon them, and in the free and pleasant Returns of Love and Praise to their Great Benefactor, and in the full Assurance they have, that God will carry on his Wise and Gracious Designs on Earth, and at length compleat all in the Eternal Salvation of his Elect: And this brings me to the

¶ II. Part of the Promis'd Happiness, A Glorious Resurrection, Thou shalt stand in thy Glory at the End of the Days. Take this in a few Particulars.

¶ I. In the End of Time the Servants of God shall stand again upon the Earth, they shall stand there in their whole Persons, their Dust shall not be lost, it is under the Protection of their Guardian Angel, the Angel of the Covenant, and he reserves it for a Glorious Resurrection; tho' Death makes a great Change upon the Body, and the Grave and Corruption a greater, yet it shall revive again, and be made a Glorious Body; *It was sown in Corruption, but it shall be rais'd in Incorruption; it was sown in Dishonour, but it shall be rais'd in Glory; it was sown in Weakness, but it shall be rais'd in Power.* Tho' I cannot but think it will retain the Shape and Signatures of a Human Body, and something by which it may be known to be the same Body, yet we have reason to believe it will differ as much from what it is now, as Christ did on the Mount of Transfiguration, from what he appear'd at other Times. There will then be a joyful Meeting betwixt the Body and Soul, Congratulating each other upon the happy Change they have past thro' since their last Parting, when the one was full of Pain, and the other of Fear. With what Pleasure might one let his Thoughts run out, and even lose himself in this most delightful Subject, but Time will not allow me now to do it; let us believe it firmly, and it will be impossible for us not to think of it frequently. And why should it seem a Thing incredible to us, that God should raise the Dead, especially since God has said he will do it, and does something like it every Day in one Part of the World or other; see that, *Isai. 26. 19. Thy dead Men shall live, together with my dead Body shall they arise: Awake and sing ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, &c.* I grant this speaks of a Political, Metaphorical Resurrection of the low State of the Church of God on Earth, but it may be accommodated to the General Resurrection, as it is an Allusion to it. Here we see not only that there shall be such a Resurrection, but how it shall be effected: *Thy Dew is*

as the Dew of Herbs. In the Spring-time of the Year, there is a Warm and Vital Dew that falls upon the Herbs, and recovers them from that Death under which they lay all Winter long ; so the powerful Influences of the Spirit of Christ shall come upon the dead Bodies of the Saints, and be as the Dew of Herbs to them, shall make them Live, and Rise, and Stand on the Earth again.

This Standing again upon the Earth, is not to be understood of a meer Resurrection, for that shall be common to the Godly and the Wicked, but of an Honourable and Victorious Resurrection ; they shall stand boldly, triumphantly, with the greatest Intrepidity and most undaunted Courage ; they shall lift up their Heads with Joy, and not be like the Wicked, that shall then hang down their guilty Heads, and seek in vain to *hide them in the Rocks, and in the Mountains, from him that sits upon the Throne, and from the Face of the Lamb.*

2. *The Servants of God have a remaining Portion, when this World shall pass away,* Thou shalt stand in thy Lot. Had their Portion been in this World, it must have perish'd with the World ; but they have an *Inheritance Incorruptible, Undefil'd, and that fades not away* ; something laid up to live upon, when this lower World and all its Pleasures are at an End, *a better and a more enduring Substance.* When Earthly-minded Men shall see all their Treasures taking to themselves Wings, and flying as an Eagle towards Heaven in the Smoak and Flame of a burning World, the real Saint shall see that his *Portion*, as well as his *Cause*, is able to bear the fiery Tryal of that Day. Wicked Men cannot forbear treating the Godly with Scorn and Contempt now, because they are fixt in their Choice of a future Happiness, to the Neglect of present Ease and Pleasure ; but alafs, what Shame and Contempt will themselves at that Day fall under, when they see their chosen Happiness is a Thing past and gone for ever, but the despis'd Portion of the Saints is present, and shall be everlasting ? How cutting are those Words of *Abraham* to the rich Glutton, when from all his former Luxury and Riot he was reduc'd to cry in vain for a drop of Water to cool his Tongue ? *Son, remember that thou in thy Lifetime receivedst thy good Things, and Lazarus his evil Things ; but now*

be

he is Comforted, and thou art Tormented, Luke 16. 25. That Man is but forrily provided for, (whatever his foolish Heart may suggest unto him) that has only Goods lay'd up for many Years: But he is the Rich and Happy Man, that has a Portion in the Everlasting Covenant, a Lot in which he may stand with Comfort at the End of the Days.

3. *The abiding Felicity of the People of God, is given to them as their Lot.* Here seems to be an Allusion to the dividing of the Land of Canaan by Lot, every Tribe, and every Family, had their Portion allotted to them; so it will be at the End of the World, every Faithful Soul shall have his own Part and Place. Christ tells his Disciples, That in *his Father's House* there were *many Mansions*, John 14. 2. The Prophets, Apostles, Martyrs, Ministers, and all that are call'd, and chosen, and Faithful, shall stand in their several Allotments; and we have reason to believe, according to the Eminency of their Holiness and Usefulness here, shall be the Eminency of their Lot and Portion at the End of the Days. Daniel had fill'd up a great Part of Service on Earth, and he must have a Lot suitable thereunto in the End of the Days.

And this shall be by the special Ordination and Appointment of the Ever-blessed God, *The Lot is cast into the Lap, but the disposing thereof is of the Lord*, Prov. 16. 33. Every Holy Soul has a perfect Lot cast for him by the Lord, *I appoint you a Kingdom*, Luke 22. 29.

The Lot appointed for all the Upright in Heart at the End of the Days, shall be very Glorious. It shall be their Lot to come with Christ from Heaven, *He will bring them with him*,
 1 Thes. 4. 14. *They shall appear with him in Glory*: This shall be the Lot of their Souls. It shall be the Lot of the Saints in their whole Persons, to sit down with Christ on his Throne, *Judging the World*,
 Matth. 19. 2 Cor. 6. 2, 3. It shall be their Lot to be for ever with the Lord,
 28. 2. Thes. 4. 17. *They shall inherit the Kingdom prepar'd for them from the Foundation of the World*: And then surely they shall have reason to say in the most eminent sense of the Words, The
 Ps. 16. 6. *Lines are fallen to us in pleasant Places*? we have a goodly Heritage.
 V. 5. *The Lord is the Portion of our Inheritance, and of our Cup*; and he maintaineth our Lot.

And

And it will add to the Lustre of this their happy Lot, to see how vastly it differs from the Lot of wicked Men at that Day. At present the worst sort of Men seem to have the best Lot; Their Eyes stand out with Fatness, and they have more than Heart ^{Ps. 73. 7.} could wish. But the Upright shall have Dominion over them in the Morning, 49. 14. They would all be glad to be found in the Lot of the Righteous at that Day; But the Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Just. For the Lord knoweth the way of the Righteous; but the way of the Wicked ^{Ps. 1. 5, 6.} shall perish. The Lot of the Wicked will then be Indignation and Wrath, Tribulation and Anguish; Indignation and Wrath falling from God upon them, and Tribulation and Anguish, answerable thereto, filling their miserable Souls: But ^{Rom. 2.} Glory, Honour and Peace, shall be the Lot and Portion of the ^{8, 9, 10.} People of God.

I shall proceed no further upon the Doctrin of these Words you may here perceive, tho' the Prophecy of Daniel hath many Things in it Dark and Intricate, yet this concluding Passage is Plain ahd Profitable. And Blessed be God, that so much as this is plainly reveal'd, if those Scriptures that refer to future Events in this World be hard to be understood; yet if God has made those plain that refer to the other World, we have Cause to be very Thankful, if we should not be able from these Sacred Writings to learn what God is doing in this World: Yet, if we can learn from thence, that he has provided for his People a safe Retirement out of the World, and assur'd them of a Glorious Return into it at the End of Time, and happy Lot and Portion in the Eternal World, we have abundant Reason to bless God for the Scriptures, *thro' the Patience and Comfort* ^{Rom. 15.} *whereof we have this Hope.* 4.

What remains, is to consider the Use we ought to make of this Scripture, as it has now been Open'd and Explain'd to us; it is a Passage full of Instruction, and would lead into a very large Application, but I shall confine my self to a few Particulars.

I. We

I. We should learn from hence not to Sorrow for those that are asleep in Jesus, as others do who have no Hope. Those that know nothing what the Death of the Righteous is, and whither it leads them, are more excusable if they abandon themselves on such Occasion to an excess of Grief. But it becomes us who profess to believe that our Bibles are the Words of God, to govern our selves at another rate. We see when good Men die, they receive their *Quietus*, are discharg'd from Toil, and Fear, and Sorrow, and Sin; they are not lost but silently withdrawn at their Master's Call into a quiet and peaceable State, where they shall remain with him until the Time of the restitution of all Things, and then shall return and appear with him in Glory.

If any Thing could justify an excess of Grief, it must be the sudden Death of a faithful and useful Minister, such a One as we have now lost. One of a clear Head, and a sound and honest Heart; one of a very profound Judgment and an exemplary Conversation: The Death of such a one makes a great Gap in our Fence; it is as when a Standard-bearer falleth, not to lay the Death of such a one to Heart, would be ungrateful to his Memory, and insensible of our own Interest. His Death is a great Surprise to us, but to himself we have good reason to believe, it was a kind Dismission from a vain unquiet World, into His Master's Rest.

The Day after the fatal Distemper seiz'd him, he told one that attended on him, That if this Sickness should prove unto Death, he was thro' Grace ready for it; and said to the same Person the Day before he dy'd, He had much more Comfort and Joy in his Soul, than he had Pain in his Body; and added, Lord separate both as soon as thou pleasest, and then my Body will be free from Pain, and my Soul from Sin. To a Gentleman that came to visit him, he said, Tho' he knew his Sin deserv'd Hell, yet he had good Hope through Grace, he was going to that Place where he should Sin no more, and Sorrow no more. This is not the Language of one that was overtaken by Death, unawares and unprepar'd;

prepar'd ; and had not the Violence of his Distemper seiz'd so much on his Head, and cut the Work so short, we should doubtless have heard many more such comfortable Things from him. But those that knew him well, saw enough in him Living as well as Dying to satisfie them, that Death to him was a happy Dismission into a World of undisturb'd Rest.

I will not pretend to tell you (that have reason to know it so well) how Solid, how Judicious, and how Serious he was in his Ministerial Performances, and how justly that may be inserted in his Character, which the Reverend Mr. *Henry* mentions to the Commendation of the Learned and Excellent Mr. *James Owen*, “ That he adher'd to the ^{Funeral} “ good old Way, and testify'd the pure Gospel of the Grace ^{Serm. p. 56} “ of God, which exalts the Lord Jesus Christ alone as All, “ and in All, for Strength as well as Righteousness ; and “ teaches us to cast every Crown at his Feet, taking all Oc- “ casions to witness against those Notions that set up Man's “ Sufficiency in Competition with Christ.

The Death of such a Minister we justly lament this Day ; One taken away in the heighth of Service and Usefulness, when his Life was so far advanc'd, as was sufficient to ripen the Judgment, and to sweeten the Spirit, without diminishing the Strength and Vigour of either. God has call'd him away from us at a Time, when by reason cf the Removal of almost all our aged Ministers, the Weight and Stress of Ministerial Service devolves upon such as He. These are very sensible Aggravations of our Loss : But we must remember, The same Sovereign Lord, who sent him into the World, and lent him so long to the Church, has now recall'd him, and we must not repine. He now sees no longer thro' a Glass darkly, either the Mysteries of Gospel Doctrin, or of Scripture Prophecy, whatever it is a Happiness to know, we have reason to believe he now knows it : He shall rest while God is fulfilling the Scriptures, and finishing his Work in the World, and then he shall rise again and stand in his Lot, in the Lot of a Faithful, Serious, Godly Minister, in the End

of the Days; therefore let his mourntul Relations, Friends and People, comfort one another with these Words,

II. *Let us all take heed to our selves, that we also be Faithful to our Great Lord in our Day.* We see how kindly God treats his Faithful Servants, and how well he provides for them. Let this engage us to be Faithful. We live in an Age of Infidelity, both Speculative and Practical, an Age that is Unbelieving and Unfaithful; it will be difficult for us, but the more Honourable, to be Faithful to God in an Unfaithful Generation. We have (Blessed be God) many Examples of Religious Fidelity; some more remote, and others nearer to us. This Holy Prophet *Daniel* was an Excellent Pattern of Faithfulness, in his firm adhering to the Truth, to the Worship and Interest of God in the World. He was try'd to Purpose, and thro' the Grace of God he acquitted himself well upon the Tryal. The Princes of *Persia* envying the Honour to which *Daniel* was advanc'd in the Court of *Darius*, flatter'd the Ambition of that Monarch, and obtain'd a strange Decree, That no One should ask a Petition of God or Man, for the Space of Thirty Days, but only of the King; this was sign'd according to the Law of the *Medes* and *Persians*, that altereth not. A most Insolent Affront to the Majesty of God! It amounted to no less than an Attempt to Dethrone and Ungod him for Thirty Days, and was by a just Construction a Demand upon God, to resign his Throne, and Sovereignty, and Godhead, to a Vile, Mortal Creature, for Thirty Days; and they might with as good Reason have added Thirty more, and as many as they pleas'd.

Now the Faithfulness of *Daniel* came upon the Tryal; And how did he acquit himself? Tho' he had receiv'd great Favours from *Darius*, yet he was so far from obeying this Decree, that he openly declar'd his Detestation of it, and instead of restraining Prayer before God, he cast off the Fear of Man, and open'd his Window, and Pray'd with his Face toward *Jerusalem*; and it is very probable with an audible

dible Voice too. Why could not *Daniel* have crept into a Corner, and Pray'd in secret, and so sav'd himself? He knew that he Pray'd to a God that sees and hears in secret, and delights in the silent and secret Addresses of his People to him. *Daniel* knew this very well: But when the Sovereign Rights of the Great God were thus publickly invaded, and insolently struck at in the sight of the World, it was no Time for his Faithful Servants to sneak and creep into a Corner, they must Vindicate God's Honour openly, and Confess him before Men, when so open and publick an Affront was put upon him: And this *Daniel* was resolv'd to do; and neither the Favour of the King, nor the Fear of his Lyons, could dissuade him from this publick Vindication of the Name and Glory of his God, the God that heareth Prayer, and to whom all Flesh should come: And thus *Daniel* by Faith stopp'd the Mouth of Lyons; God did it for him, as an Encouragement and Reward of his Faith and Fidelity. Here is a bright Example of Religious Faithfulness to be always remember'd by us; and tho' we never have been put upon such a Tryal, and may hope we never shall, yet our Faithfulness will be try'd one way or other; and we have reason to conclude, those that are Unfaithful in lesser Tryals, would act worse, and not better, in such as are more severe.

III. Let us heartily believe the Wisdom and Goodness of God in his Government of the World. God is carrying on his Work, and he will bring it to Perfection, even when Clouds and Darkness are round about them, and Righteousness and Judgment are the Habitation of his Throne, Ps. 97. 2. He is never at a stand, never out of his way, tho' his Thoughts are not as our Thoughts, nor his Ways as our Ways. We are allow'd to make an humble Enquiry into his Methods of Providence, but always with this Acknowledgment, That God is Righteous in all his Ways, and that he does not owe to us an Account of any of his Matters. Sirs, Duty belongs to us, Events to God; let us be Faithful in our present Duty, and leave it to

his Sovereign Will, what Work he shall appoint unto us for the future. Has God assur'd you of Grace sufficient for the Service of Life, and of a safe and sweet Retirement and Repose when you come to Die? (and this he has done, if your Hearts be Upright with him,) It is enough. Expect not to be let into the *Arcana Imperii*, the Mysteries of Divine Providence, and the Times and Seasons which God has reserv'd in his own Power. When you find an inordinate Curiosity working in you to know what shall be on the Earth, hear God speaking to you, *Go thy way, get thine own Work done, be waiting, be ready for thy Master's Call and Coming, and leave the Government of the World to him, who is Excellent in Counsel, and Wonderful in Working, whose Counsel shall stand, and who will do all his Pleasure.*

IV. *Let us be Diligent, that we may be found of God in Peace, and may have a kind Look and Word from him when we come to Die,* that whatever Difficulties we meet with in the Way, our End may be Peace; that Death may not arrest us as Runnagades from our Master's House and Service; that it may not speak to us in the Language of the Curse, but in the Language of the Covenant, *Go thy way, for thou shalt rest.* Sirs, It is worth our labouring for even all our Days, that we have the Light of God's Countenance when we come to Die. Let the Work of Life be never so difficult, one kind Look from Christ on a dying Person will make amends for all. The Apostle was so intent upon this, that he might finish his Course with Joy, that nothing else could move him, *Acts 20. 24.* Does God sometimes frown upon us now? We need it, we deserve it, and yet it is hard to bear it; but if he shall vouchsafe to smile at last, all will be well; if he reserves the best Wine to the last, and gives it in as Cordial on a Death-Bed, we shall forget our former Sorrows, and remember our Miseries no more. Christians let your Hearts be much set upon this, that when you come to die, your great Lord, to whom you stand or fall, may say unto you, *Well done good and faithful Servants.* And if Christ says well done then, it is no matter

matter what the World says now. Sirs, some of you must be very near your great Change, and none of us ought to put that Day far from us; let us all take heed to our selves, that we do not lose the Consolation of the Lord in a dying Hour. Some good Men have been sent out of the World under the Frowns of their Heavenly Father: It is true, those Frowns never follow them into the other World. If their Sun sets under a Cloud in this World, it rises in a bright Horizon in the other World; but its very dreadful to walk through the Valley of the Shadow of Death, without the Light of God's Countenance; to be sent away in some Displeasure. *Moses* bewails himself and his People that were dying in the Wilderness, on this account, *Psal. 90. 7, 8. We are consum'd in thine Anger, and by thy Wrath we are troubled; thou hast set our Iniquities before thee, our secret Sins in the Light of thy Countenance.* I suppose he refers to that Sin of Unbelief which they were guilty of, and for which their Carcases fell in the Wilderness, and his own and *Aaron's* Sin, in rebelling against the Word of God at the Water of *Meribah*. This was the saddest Circumstance that attended their Dying, that it was Sin that kept them out of *Canaan*, and turn'd them out of the World.

It is worth our serious Consideration, that when *Aaron* was commanded to go up into Mount *Hor* and dye, God then told him of his Sin at *Meribah*, *Num. 20. 24. And so when Moses came to dye, observe how God speaks to him, Get thee up into Mount Abaram into Mount Nebo, — and dye in the Mount whither thou goest up — as Aaron thy Brother dy'd in Mount Hor, because ye trespass'd against me among the Children of Israel at the Waters of Meribah, and sanctify'd me not in the midst of the Children of Israel.*

O Sirs! If you would not have God and Conscience to upbraid you with your Sins when you come to dye, get your Consciences cleans'd, and keep them void of Offence; keep your selves in the Love of God, waiting for the Mercy of our Lord *Jesus Christ* unto eternal Life, that when

Flesh

Flesh and Heart shall fail, God may be the Strength of your Hearts: Mercy then will be Mercy indeed. Paul knew not how to express his Gratitude to *Onesiphorus* better, than by Praying that he might find Mercy of God at that Day.

Tim.
16.

V. *Let us make sure of a happy Lot at the End of the Days, such a one as we may then stand in with Comfort and Confidence.* Build upon the Rock of Ages, be found in him; those that stand in Christ at that Day, stand in a happy Lot. Christians! It is in this present World and Life that we must chuse our Lot for Eternity, the Lot that we would stand in at the End of the Days: We cannot change or chuse our Lot then, this is the accepted time, this is the Day of Salvation! Therefore let us chuse now as we can be content to fare for ever. If Sinners entice us, let us not consent; if they come and cast in their Lot with us, let us reject the Proposal with Abhorrence, as knowing if we cast in our Lot with them now, we must take our Lot with them at the End of the World; *for such as turn aside to their crooked Ways, God shall lead them forth with the Workers of Iniquity.* But Peace shall be upon Israel, *Psal. 125. 5.*

Whatever your Lot and Condition in this World be, whether large or strait, pleasant or grievous to you, secure a good Lot against the End come. Embark your Interests in the Lord Jesus Christ; all his Saints are in his Hand, cast in your Lot with them, let them be your Companions and your Friends now, let them be to you the Excellent of the Earth, walk in the way of good Men, be Followers of them as they are of Christ, and if you can say at last, *Lord, I have lov'd the Habitation of thy House, and the Place where thine Honour dwells;* you may be humbly confident, he will not gather your Souls with Sinners, nor your Lives with bloody

Psal. 26.9. Men.

Sirs! Assure your selves an End will come! The End will come! Not only the Fashion of this World, but the World it self passes away; but you shall remain and abide for ever,

ever, and it must be with you for ever, as your State shall be when you Die. Live then as Persons that are living for Eternity, and yet know Heaven must be won or lost by you whilst you are here on Earth. See that your Repentance be sound and sincere, your Faith such as purifies the Heart, and then forget the *Things that are behind*, and reach forth to those *Things that are before you*, and press forward towards the Mark, for the Prize of the High Calling of God in Christ Jesus.



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